بسم الله الرحمن الرحيم

THE SHARH OF BULUGH AL MARAAM:
[THE JUMUAH SALAH (FRIDAY PRAYERS)]

21 FEBRUARY 2013

BOOK 2 CHAPTERS 12 [PAGE 164]

باب صلاة الجمعة
The Friday (Jum'ah) Prayer

عن عبد الله بن عمر، وأبي هريرة رضي الله عنهم، - أنهما سمعا رسول الله - صلى الله عليه وسلم - يقول - على أعواد منبره: «لينتهين أقوام عن ودعهم الجمعات، أو ليختمن الله على قلوبهم، ثم ليكونن من الغافلين». رواه مسلم

470. 'Abdullah Ibn 'Umar and Abu Huraira (RAA) narrated that they heard the Messenger of Allah (ﷺ) say, while standing on his pulpit, "Those who are not attending the Jum'ah (Friday) prayer should stop doing so, otherwise, Allah the Exalted, will seal their hearts and they will be reckoned among the heedless." [Related by Muslim]

وعن سلمة بن الأكوع - رضي الله عنه - قال: كنا نصلي مع رسول الله - صلى الله عليه وسلم - الجمعة، ثم ننصرف وليس للحيطان ظل نستظل به. متفق عليه، واللفظ للبخاري. وفي لفظ لمسلم: كنا نجمع معه إذا زالت الشمس، ثم نرجع، نتتبع الفيء

471. Salamah bin Al-Akwa' (RAA) narrated, 'We used to offer the Jum'ah prayer with the Prophet (ﷺ), and by the time we returned from the prayer, the walls would have no shade (enough to shelter us from the heat).' [Agreed upon The wording is from Al-Bukhari]

In the version of Muslim, 'We would pray the Friday prayer with the Prophet (ﷺ) when the sun had passed the meridian, and when we returned (from prayer) we would be following the shade (i.e. searching for any shade - that we could walk in - to protect ourselves from the heat of the sun).'

وعن سهل بن سعد - رضي الله عنهما - قال: ما كنا نقيل ولا نتغدى إلا بعد الجمعة. متفق عليه، واللفظ لمسلم. وفي رواية: في عهد رسول الله - صلى الله عليه وسلم

472. Sahl bin Sa'd (RAA) narrated, 'We never had an afternoon nap or lunch till after offering the Jum'ah prayer.' [Agreed Upon and the wording is from Muslim]

In another narration, 'In the lifetime of the Prophet (ﷺ)'

وعن جابر: أن النبي - صلى الله عليه وسلم - كان يخطب قائما، فجاءت عير من الشام، فانفتل الناس إليها، حتى لم يبق إلا اثنا عشر رجلا. رواه مسلم

473. Jabir (RAA) narrated, 'The Messenger of Allah (ﷺ) was sending (on his pulpit) delivering the Khutbah (sermon) on Friday, when a caravan arrived from Syria. The people slipped out (from the mosque) towards the caravan, until only twelve men were left (with the Prophet (ﷺ) to pray Jum'ah).' [Related by Muslim]

-it is not the Sunnah to pray the Jumuah when the sun is at its hottest

<u>THE VIRTUES OF JUMAAH</u>

1. This is the day that Allah (سبحانه وتعالىٰ) created the earth and the day that He created Adam (a.s)
-Adam was in heaven not in paradise
-no one is allowed to enter paradise before Muhammad (صلى الله عليه وسلم)

2. The trumpet will blow on a Friday
-all creations are in the state of fear on Friday except man and Jinn
-because Judgments Day will be on this day (Friday)

3. It is best day that the Sun has risen upon

Abu Huraira reported the Messenger of Allah (صلى الله عليه وسلم) as saying: "The best day on which the sun has risen is Friday; on it Adam was created. On it he was made to enter Paradise, on it he was expelled from it. And the last hour will take place on no day other than Friday." [Sahih Muslim (2/585) No. 854]

-The Jews congregate on Saturday, the Christians on Sunday and the Muslims were rightly guided to congregate on Friday

4. If you die on Friday you will go to paradise

-This only applies to Muslims and not kufaar

Abdullah ibn Amr (RA) reported that Allah's Messenger (صلى الله عليه وسلم) said, "No Muslim dies on the day of Friday or the night of Friday but Allah protects him from the trial in the grave." [Sunan Tirmidhi (3/386) No. 1074, Musnad Ahmad (2/169) No. 6582]

-the kuffar said they killed Anwar Awlaki on a Friday
-it appears he died a shaheed
-it is his celebration not the kufaar

5. Jumuah is the Eid of the week

-Some Masjid cooks a lot of food on Jumuah
-almost as much as Eid
-it is haram to fast on Friday for this reason

Abu Huraira (RA) narrated: "I heard the Prophet (صلى الله عليه وسلم) say, 'None of you should fast on a Friday unless he fasts the day before or the day after.'" [Al-Bukhari (1985) and Muslim (1144)]

Abu Huraira (RA) narrated the Prophet (صلى الله عليه وسلم) said, "Do not single out the night (preceding) Friday (from among the nights) for prayer; and do not single out Friday (from among the days) for fasting, unless it occurs during a day of fasting, which one of you normally observes." [Sahih Muslim (2/801) No. 1144]

-no need to envy the kuffaar for Christmas, we have Eid more than 50 times a year
-some say that saying Jumuah Mubarak is a bid'ah
-who told them that?
-you are saying that 'may you have a blessed Jumuah

Jumua'h is a Mubarak (blessed) day. This is understood from the many Ahādīth expounding on the virtues of a Friday.

A believer is also fortunate and blessed to be alive on a Friday to witness the Barakah and blessings of a Friday. When one congratulates others with Jumua'h Mubarak, this is an expression of a reality.

However, there is no mention in the Hadīth about Rasulullāh صلى الله عليه وسلم and Sahabah congratulating each other with Jumua'h Mubarak. Hence, one may congratulate others with Jumua'h Mubarak on condition it is not regarded to be a Sunnah or necessary.And Allah Ta'āla Knows Best

-if it wasn't a reality then it would be bid'ah
-if you express a reality you are not doing bidah

6. The angels attend the Jumuah Salah

Narrated By Abu Huraira: The Prophet (صلى الله عليه وسلم) said, "When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the Imam comes out (for Jumua prayer) they (i.e. angels) fold their papers and listen to the Khutba." [Al-Bukhari (929) and Muslim (850)]

7. Your sins are forgiven from One Jumuah to another

Abu Huraira narrated the Messenger of Allah (صلى الله عليه وسلم) said: "The five daily prayers, Friday prayer to the following Friday prayer, and Ramadan to the following Ramadan are expiations for sins as long as one abstains from major sins." [Sahih Muslim (1/209) No. 233 and Musnad Ahmad (2/400) No. 9186]

-To take a bath before going to Jumuah is Sunnah muakadah
-but for some it is fard
-it you are sweaty and smelly

Shaykh al-Islam Ibn Taymiyah in al-Fataawa al-Kubra (5/307): It is obligatory to do ghusl on Fridays for one who is sweaty or has an odour that may offend others. End quote.

Al-Nawawi (may Allah have mercy on him) said in al-Majmoo'(4/405): Doing ghusl on Friday is Sunnah, not obligatory in the sense that not doing it is a sin, and there is no difference of opinion among us concerning that. With regard to the one for whom it is Sunnah, there are four views, but the correct view that is supported by the text and regard by the author and the majority as the correct view is the following: It is Sunnah for everyone who wants to attend Jumu'ah, man, woman, child, traveller, slave and others, because of the apparent meaning of the hadeeth of Ibn 'Umar, and because the aim is cleanliness, and they are all the same with regard to that. It is not Sunnah for the one who does not intend to attend, even if he is one of those who should attend Jumu'ah, because of the meaning of the hadeeth and because the reason is no longer present; and because of the hadeeth of Ibn 'Umar, according to which the Prophet (blessings and peace of Allah be upon him) said: "Whoever comes to Jumu'ah, man or woman, let him do ghusl, and whoever does not come to it, man or woman, does not have to do ghusl." [Narrated by al-Bayhaqi with this wording and with a saheeh isnaad. End quote]

WHAT IS THE HUKUM (RULING) FOR JUMUAH

-It is fardul ‘ayn for the males
-it is mustahab for the females

O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on the day of Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salat (prayer)] and leave off business (and every other thing), that is better for you if you did but know! (Al-Jumu'ah 62:9)

WHAT IS THE RULING ON MISSING JUMUAH

Abu Al-Ja'd (meaning Ad-Damri) narrated, and he was a Companion according to the claim of Muhammad bin Amr: the Messenger of Allah (صلى الله عليه وسلم) said: 'Whoever neglects the Friday prayer three times (in a row) without an excuse, then Allah sets a seal upon his heart.'" [Sunan Tirmidhi (2/373) No. 500, Musnad Ahmad (3/424) No. 15537, Sunan Abu Dawud (1/277) No. 1052, Sunan al-Nasa'i (3/88) No. 1369, Sunan Ibn Majah (2/213) No. 1125, Sunan al-Darime (1/444) No. 1571, Muwatta Malik (1/180) No. 468]

-If you are living in darul harb it is difficult to follow this hadith
-if you have to work, this does not apply to you
-you should migrate to a Muslim country
-or you should arrange something at work to make it for Jumuah
-you have to try and exchange days with a co worker
-or work an extra hour on Friday to cover for the time you used to go for Jumuah
-or let a co worker cover for you
-or you can alternate days

HOW MANY PEOPLE NEED TO BE AT JUMUAH FOR IT TO BE COMPULSORY ON YOU

Jum’ah literally means congregation. According to the Imam Abu Hanifa, there must be a minimum of three people other than the Imam in order for the Jum’a prayer to be considered legitimate. Imam Abu Yusuf and Imam Muhammad state that there must be a minimum of two people other than the Imam.

If there are only two Muslims and the time of Jum’a has approached, then they should read Zuhr and not Jum’a.

-The correct opinion is that you need three for Jumuah

-the imam and two others
-the Sunnah is for the imam to stand when giving the khutbah
-if he is able to do so

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470. 'Abdullah Ibn 'Umar and Abu Huraira (RAA) narrated that they heard the Messenger of Allah (صلى الله عليه وسلم) say, while standing on his pulpit, "Those who are not attending the Jum'ah (Friday) prayer should stop doing so, otherwise, Allah the Exalted, will seal their hearts and they will be reckoned among the heedless." [Related by Muslim]

-this is the opinion of the four imams
-they use the Quran also:

And when they see some merchandise or some amusement [beating of Tambur (drum) etc.] they disperse headlong to it, and leave you (Muhammad صلى الله عليه وسلم) standing [while delivering Jumu'ah's religious talk (Khutbah)]. Say "That which Allāh has is better than any amusement or merchandise! And Allāh is the Best of providers." (Al-Jumu'ah 62:11)

Why was this ayat sent down?

-when the people heard the drums they jumped up and left the Masjid
-only 12 men were left listening to the prophet
-this is why Allah revealed 62:11

IS IT FARD TO DELIVER THE KHUTBAH IN ARABIC

-You open the khutbah in Arabic and recite a verse of taqwah
-then you can speak the local language
-this is the correct opinion

The fuqaha' are unanimously agreed that it is better for the khutbah to be in Arabic, but they differed as to whether that is essential. There are three points of view:

1-That it is essential for it to be in Arabic for the one who is able to do that, even if the listeners do not know Arabic. [This is the view of the Maalikis and it is the well-known view of the Hanbalis.

See: al-Fawaakih al-Diwaani (1/306) and Kashshaaf al-Qinaa' (2/34)]

2-That it is essential for it to be in Arabic for the one who is able to do that, unless none of the listeners know Arabic, in which case he should give the khutbah in their language.

This is the correct view according to the Shaafa'is, and it is the view of some of the Hanbalis. [See: al-Majmoo' by al-Nawawi (4/522)]

3-It is mustahabb for the khutbah to be in Arabic but it is not essential, and the khateeb may deliver the khutbah in his own language instead of Arabic. This is the view of Abu Haneefah and some of the Shaafa'is. [See: Radd al-Muhtaar (1/543) and al-Mawsoo'ah al-Fiqhiyyah (19/180)]

This third view is the correct one, and it is the view favoured by a number of our contemporary scholars, because there is no clear evidence to say that the khutbah must be in Arabic, and because the purpose of the khutbah is to exhort, benefit and teach, which can only be done by using the language of the people present.

-if the shaikh gives khutbah in Arabic and you don't understand
-you can't relate to anyone what he said
-this is very embarrassing
-this is why the khutbah should be given in the native language
-leaving the masjid during the khutbah is haram

SPEAKING WHILE THE IMAM IS GIVING THE KHUTBAH

-It is haram to speak during the khutbah
-you cannot even tell someone to keep quiet

It was narrated that Abu'l-Darda' said: The Prophet (صلى الله عليه وسلم) sat on the minbar and addressed the people, and he recited a verse. Ubayy ibn Ka'b was next to me, so I said to him: "O Ubayy, when was this verse revealed?" But he refused to speak to me, so I asked him again and he refused to speak to me, until the Prophet (صلى الله عليه وسلم) came down (from the minbar). Then Ubayy said to me: "You have gained nothing from your Jumu'ah except idle talk." When the Messenger of Allah (صلى الله عليه وسلم) had finished (the prayer), I went to him and told him (what had happened). He said: "Ubayy was right. When you hear your imam speaking, then keep quiet and listen attentively until he has finished." [Musnad Ahmad (Vol. 5, p143) No. 21325; Sunan Ibn Majah (Vol. 2, p203) No. 1111; Sahih Ibn Khuzaymah (Vol. 3, p154) No. 1807; Sunan al-Kubra Bayhaqi (Vol. 3, p219) No. 5623]

Those who attend Jumu'ah prayer should be quiet and listen attentively to the imam when he is preaching. It is not permissible to speak to others, even if that is to tell them to be quiet. Whoever does that has engaged in idle talk (laghw), and whoever engages in idle talk, his Jumu'ah prayer does not count.

It was narrated from Abu Hurayra that the Prophet (صلى الله عليه وسلم) said: "If you say to your companion when the imam is preaching on Friday, 'Be quiet and listen,' you have engaged in idle talk." [Narrated by Al-Bukhaari, 892; Muslim, 851).

Ibn Qudaamah said:
What they quote as evidence may be understood as referring only to the one who speaks to the imam or to whom the imam speaks, because that does not distract anyone from listening to his khutbah. Hence the Prophet (صلى الله عليه وسلم) asked him, "Have you prayed?" and he replied; and 'Umar asked 'Uthmaan a question, when he came in whilst he was preaching, and he answered. Thus we should understand these reports in this manner, in order to reconcile the reports. It is not correct to draw an analogy with anything else, because when the imaam speaks, he interrupts his khutbah, so he is not talking to the other person during the khutbah as such, unlike when others speak during the khutbah. [Al-Mughni, 2/85]

-if you speak during the khutbah your Jumu'ah is bautil
-you should listen during Jumu'ah

WHAT ABOUT RETURNING SALAAMS

-It is haraam for him to give salaams
-it is haraam to return

With regard to saying Yarhamuk-Allaah (may Allaah have mercy on you) to one who sneezes or returning salaams whilst the imam is delivering the khutbah, the scholars differed concerning that.

Al-Tirmidhi said in his Sunan, following the hadeeth of Abu Hurayra, "If you say to your companion…"

They differed concerning returning salaams and saying Yarhamuk-Allaah (may Allaah have mercy on you) to one who sneezes. Some scholars granted a concession allowing returning salaams and saying Yarhamuk-Allaah (may Allaah have mercy on you) to one who sneezes whilst the imam is delivering the khutbah. [This is the view of Ahmad and Ishaaq. But some of the scholars among the Taabi'een

and others regarded that as makrooh. This is the view of al-Shaafa'i]

It says in Fataawa al-Lajnah al-Daa'imah (8/242):

It is not permissible to say Yarhamuk-Allaah (may Allaah have mercy on you) to one who sneezes or to return salaams whilst the imam is delivering the khutbah, according to the correct scholarly opinion, because both of them involve speaking, which is forbidden when the imam is delivering the khutbah, because of the general meaning of the hadeeth. It also says (8/243):

It is not permissible for the one who enters whilst the imam is delivering the khutbah on Friday, if he can hear the khutbah, to greet the people in the mosque, and those in the mosque should not return his greeting whilst the imam is delivering the khutbah. And it says (8/244):

It is not permissible to speak whilst the khateeb is delivering the Friday sermon except for one who speaks to the imam for an important reason. Shaykh Ibn 'Uthaymeen said:

It is haraam to give salaams during the Friday khutbah, so it is not permissible for one who enters the mosque whilst the imam is delivering the khutbah to give salaams, and it is also haraam to return the greeting. [Fataawa Ibn 'Uthaymeen, 16/100]

وعنه؛ أن رسول الله - صلى الله عليه وسلم - ذكر يوم الجمعة فقال: «فيه ساعة لا يوافقها عبد مسلم وهو قائم يصلي، يسأل الله - عز وجل - شيئا إلا أعطاه إياه»، وأشار بيده يقللها. متفق عليه. وفي رواية لمسلم: «وهي ساعة خفيفة».

488. Abu Huraira (RAA) narrated that the Messenger of Allah (ﷺ) said mentioning the (virtues of) Friday, "On Friday, there is an 'hour.' in which no Muslim, who matches (this hour) praying and asking Allah for something, except that Allah will grant him whatever he asked for." The Messenger of Allah pointed with his hand indicating how short that hour is.' [Agreed upon] [In the version of Muslim, "It is a short period of time."]

وعن أبي بردة عن أبيه سمعت رسول الله - صلى الله عليه وسلم - يقول: «هي ما بين أن يجلس الإمام إلى أن تقضى الصلاة». رواه مسلم، ورجح الدارقطني أنه من قول أبي بردة

489. Abu Burdah narrated on the authority of his father, 'I heard the Messenger of Allah say: "It is (i.e. this hour), between the time when the Imam sits (i.e. upon the pulpit) and the time that the

prayer is completed." [Related by Muslim, but Imam Ad-Daraqutni says that it is the saying of Abu Burdah and not the narration of the Prophet (ﷺ)]

وفي حديث عبد الله بن سلام عند ابن ماجه

490. Ibn Majah narrated on the authority of 'Abdullah bin Salam

وجابر عند أبي داود، والنسائي: أنها ما بين صلاة العصر إلى غروب الشمس. وقد اختلف فيها على أكثر من أربعين قولا، أمليتها في شرح البخاري

491. While Imams Abu Dawud and An-Nasa'i narrated on the authority of Jabir bin 'Abdullah: "It is between the time of al-'Asr prayer and sunset." Scholars differed as to the exact time of this hour, up to almost forty different sayings. I mentioned all of them in ['Fath-ul-Bari' (the interpretation of Sahih al-Bukhari)]

QUESTION 1:

If everyone who dies on Friday goes to Jannat, what about the sinning Muslims and those who haven't done taubah? Thousands of

Muslims die every day, does that mean all those who die one Fridays are only pious Muslims?..

Answer1:

The hadith about this is sahih so don't doubt it
-it only applies to the believers
-it means if a believer dies on Friday not the kufaar and hypocrites

QUESTION 2:

Can you expound on this ruling: Shaykh Ibn ‘Uthaymeen (May Allaah have mercy on him) was asked about some workers who are not permitted by their employers to attend Jumu’ah on the grounds that they work as guards on a farm. He answered:

If these workers are so far from the mosque that they would not be able to hear the adhaan without a loudspeaker, and they are outside the town, then they do not have to pray Jumu’ah. The workers may rest assured that there is no sin on them if they stay on the farm and pray Zuhr. But we advise their employer to give them permission (to attend Jumu’ah) because that is better for him and better for them.

[Liqa’ al-Baab al-Maftooh, 1/413]

Answer2:

-You reconcile the fatwa of ‘Uthaymeen with the others
-so you can pray Jumuah on the farm if you are up to three people
-this is why we are advised to give short khutbahs

وعن عمار بن ياسر - رضي الله عنهما - قال: سمعت رسول الله - صلى الله عليه وسلم - يقول: «إن طول صلاة الرجل، وقصر خطبته مئنة من فقهه». رواه مسلم

477. 'Ammar bin Yasir (RAA) narrated, 'I heard the Messenger of Allah (*Sallallahu alayhi wa sallam*) say "Prolonging the prayer and shortening one's Khutbah is a sign of one's comprehension of his religion."

[Related by Muslim]

-the best khutbah is between 15-20 minutes
-the people can remember what the imam said

QUESTION 3:

If we always use the 4 madhabs and take into account all their

opinions, does that mean if we take the so called "correct opinion" amongst them that means all the other opinions in that case are haram? Then what's the need for difference of opinions, if only one is correct in some cases?

Answer3:

-When I was studying in university we learned the 4 madhabs
-we didn't stick to one madhab but the shaikh shopped around and chose the right opinion
-if you are a layman, it is haram to shop around
-so a shaikh should do it for you
-hence you don't have to worry about the difference of opinion

وعن زيد بن أرقم - رضي الله عنه - قال: صلى النبي - صلى الله عليه وسلم - العيد، ثم رخص في الجمعة، فقال: «من شاء أن يصلي فليصل». رواه الخمسة إلا الترمذي، وصححه ابن خزيمة

484. Zaid bin Arqam (RAA) narrated, 'The Prophet (*Sallallahu alayhi wa sallam*) prayed the 'id prayer and then gave an exemption concerning the Jum'ah prayer, and said, "Whoever wishes to pray it may pray it (i.e. the Jum'ah)."

[Related by the five Imams except for At-Tirmidhi, and Ibn Khuzaimah graded it as Sahih]

QUESTION 4:

sheikh said that it's musta7ab for a woman to go to jumu'ah khutbah if she doesn't have homework, but what about if the woman is oppressed and may not wear a niqab in the streets?

Answer4:

-Niqab is sunnah not fard
-a woman should go to jumuah because she also needs her imaan re-charged
-so go to a masjid where the khutbah will help increase your imaan
-women who go to Jumuah are better in imaan than those who don't

Narrated By Salim bin 'Abdullah: My father said, "The Prophet said, 'If the wife of any one of you asks permission (to go to the mosque) do not forbid her."

[Al-Bukhari (5238) and Muslim (442)]

-a menstruating woman is allowed to sit in the masjid and listen to the khutbah